

The American Friend

Old Series
Vol. LIII No. 24

November 28, 1946

New Series
Vol. XXXIV No. 24



A View of "Spreekanal" in the center of the Berlin business district.

APPEAL TO AMERICAN FRIENDS

While we are thinking about how many more shopping days there will be till Christmas, there are a million people on earth who are wondering how many days it will be until either food or starvation shall reach them. While we are choosing between presents that are often luxuries, they have little choice left them. They are waiting, waiting, waiting and the long wait deepens into despair. While we are planning the exciting days of the Christmas season for our children shall we not also turn our love to those who sit in the valley and the shadow of death—on them let the light shine.

Today I sat in the Edinburgh Monthly Meeting of Friends in Scotland as they petitioned their Government not to increase the promised Christmas rations while deeper hunger exists in Europe. Many people in Britain have likewise protested their extra allowances. These are people who have known stringent rationing and have seen hunger in their own land. Shall we not join them in asking our Government to do everything possible to get food to Europe, including those people classed as "enemies"? This is an opportunity also for gifts and offerings for those from whom the festive customs of Christmas have so largely come to us.

E. T. E.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For December 8—Paul Admonishes
the Churches

I Corinthians 11:20-22; Romans 13:13-14
Ephesians 5:18-21

THE SHRINE OF THE SPIRIT

Because this is a temperance lesson, we have special admonitions of Paul's taken for emphasis from three letters. Our longest passage comes from I Corinthians which, as we all know, is directed far more to the consideration of detailed problems of conduct than the Roman or Ephesian epistles. Those who study this lesson probably need less than other groups the admonition, "Be not drunk with wine wherein is excess"; neither, as "Penn Points" remarks, are Friends troubled as were the Corinthians by excesses around the communion table. And just to lecture to each other on something we do not do anyway is hardly going to prove fruitful or have much effect on those who happen to differ.

Furthermore the Corinthian passage gives us a description of the observance of the Lord's Supper which Friends have given up as a rite "dismissed" by God. But what is it that Paul is rebuking? As we study the passage it seems that he is rebuking the belief that the rite in itself will suffice, that salvation has nothing to do with conduct.

The Corinthian church had been established in a city without a long-established culture. Almost two hundred years before, old Corinth had been destroyed by Rome and, less than a hundred years before Paul's time, repopled by Julius Caesar with Italian freedmen and dispossessed Greeks—"displaced persons" of that day. As a prosperous commercial seaport and important Roman colony, it gathered a polyglot and rootless population, Jews as well as Greeks and Romans, sailors and traders from all over the Empire. Its temple was the temple of Venus Pandemos with its thousand prostitutes.

Corinth was notorious, but the pictures of Rome and Ephesus are no better. The ancient world was sinking into the night; ancient civilization—busy, sensual, practical, brutal and full of life though it seemed—was dying. Fear and anxiety lay underneath the busyness. No wonder that the breaking up appeared in personal disorders; in drunkenness and gluttony; in quarreling and immorality. No wonder that Paul has to write of personal excesses among his Gentile converts.

In Corinth, these had appeared in the meetings for worship. Following Greek custom, each brought his own food to the common meal and ate it, with the result that, before the celebration of the Lord's Supper with the breaking of the loaf and the passing of the cup, some had had far too much—others were hungry. They had been thinking "me first"; they had by their conduct shown no evidence of transformation or of being renewed in the spirit of their minds; they had evidently thought the outward observance of the rite would do. Not so, says Paul, in all three of our passages. "Put on the character of the Lord Jesus Christ," (Moffatt); "Be filled with the Spirit"; "Let a man examine himself." And in the admonishing letter comes the hymn to love.

The observance of religion is inward. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not our own . . ." Bodies or personalities that are potential or actual temples of the Holy Spirit are not something we can exploit and wreck if we want to—our own or any one's else. Paul's insight reaches farther than prohibition of drunkenness or greed, immorality and quarrelsome living. This is the sacredness of human personality of which we hear so much; it is human personality, sacred because it is or can be a vehicle of God, because we are his means in this world.

Friends have always thought of human personality as a potential shrine for the Holy Spirit, "that of God in every man" in George Fox's familiar phrase. Before it was Fox's, it was Paul's experience and insight. We shall be self-respecting because we are not our own; we are here with an obligation; we shall refuse to exploit others and shall work against their exploitation because they, too, have that claim to respect. But such thinking will carry us beyond temperance and intemperance and enlarge enormously the scope of public morals as John Woolman, in his record of his experience with alcoholic "spirits," is immediately carried beyond.

"As I have sometimes been much spent in the Heat, and taken Spirits to revive me, I have found, by Experience, that in such Circumstances the Mind is not so calm, nor so fitly disposed for divine Meditation, as when all such Extremes

are avoided; and I have felt an increasing Care to attend to that holy Spirit which sets Bounds to our Desires, and leads those, who faithfully follow it, to apply all the Gifts of divine Providence to the Purposes for which they were intended."

It calls one to responsibility and concern that all may live with the dignity to which the human personality has been called.

Questions:

1. John Woolman's Query: "Do I, in all my Proceedings, keep to that Use of Things which is agreeable to universal Righteousness?"

2. What can our Public Morals Committees do to inspire to more sacrificial living?

3. Movies and comic strips have been called narcotics by at least one noted psychiatrist. Should Friends concern themselves only with alcohol, tobacco, and marihuana?

CATHERINE BRUNER

For December 15—Christian Love Builds
Brotherhood

Philemon 4-20

THE INNER EQUALITY

Whittier quotes a reader of *John Woolman's Journal* as writing in his diary, "His Christianity is most inviting—it is fascinating!" Here is Paul in this personal letter to Philemon making Christianity inviting and fascinating. An old man in prison in Rome, Paul converts a runaway slave to Christianity and sends him back to his Christian master in Colossae "no longer a mere slave but something more than a slave—a beloved brother." With him Onesimus, the slave, takes Paul's letter—so short, so lacking in doctrine that at one time it was lightly esteemed by the Church and considered hardly worthy to be put with the others. Over-detailed analysis might kill it, as wading through every comma and period can kill Shakespeare.

Paul, the great apostle who could be fiery and stern and could denounce when he felt denunciation was called for, here takes the way John Woolman followed. As others have pointed out, John Woolman's approach to Quaker slave holders was not the approach of denunciation but the gentle question, "Does thee feel clear?" Paul asks Philemon, in effect, if he will "feel clear" if he does anything but receive Onesimus as a beloved brother. Philemon, we learn, had the right by Roman law to have Onesimus crucified, both for running away and for stealing from him. Paul has asked Onesimus to do the hardest thing—return with that legal penalty over him. Yet he writes with confidence, charm, even humor, and

(Continued to Page 472)

THE AMERICAN FRIEND

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$2.00 per Year

Old Series
Vol. LIII No. 24

November 28, 1946

New Series
Vol. XXXIV No. 24

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

From Holland to Germany

From the Editorial Journal

Holland—War's Aftermath

IT was a special privilege to arrive at the time of Quarterly Meeting near Amsterdam. This meant a wider acquaintance with Dutch Friends than would have been possible in separate calls upon families. They discussed the problem of conscription and the bearing of arms. We were told that the weight of the Meeting seemed to be well summarized in the reply of George Fox to William Penn, "Wear it (the sword) as long as thou canst." They discussed the possibility of a closer unity with all Friends in Europe. It is they who suggested a Yearly Meeting of Friends in Europe, in which the separate national bodies might become Quarterly Meetings. This has not proved feasible and acceptable as yet.

FRIENDS IN FELLOWSHIP

The eleven young people in their late teens and twenties gathered around the piano as the evening service concluded. They began singing some of their native airs and finally sang in English some of the older yet popular tunes of America, such as "Old Black Joe" and "My Old Kentucky Home." Their English sounded perfect. All Dutch children are taught English in their schools. Learning it is facilitated by the singing of English songs. We were drawn magnetically to their circle at the piano and blended our voice with theirs on the familiar tunes.

The clerk called the group to order for a period of music. A young Dutch Friend, accompanying with his guitar, sang some of the Negro spirituals. We were wafted back to America on the wings of song as he rendered beautifully "Climbin' up the Golden Stairs," "Deep River," and others, climaxed with "Were You There When They Crucified My Lord?" An American knows that spiritual, but he may not know so well what a cross means, as do those who have felt the deep ravages of hunger and the ever-present temptation to give way to hatred of an enemy. Many Americans, far removed from the conflict, hated more readily than did those who paid the daily cost of hun-

ger and pain. The evening ended with all of us singing together a tune, the words of which are familiar to all, though in different tongues:

Abide with me,
Fast falls the evening tide;
The darkness deepens,
Lord with me abide.
When other helpers fail
And comforts flee,
Help of the helpless
O abide with me.

On a Sunday afternoon we walked with some Dutch Friends to see the "Werkplatz Friends School" not far away. It is a severely simple institution with a kind of close-to-earth-and-reality idea which motivates its life and characterizes its education.

It is a commentary upon the apparent democracy of the royal family that the Princess Juliana, daughter of Queen Wilhelmina, sends her two little girls to the school. The older one, Beatrix, is a possible heir to the throne of the Netherlands eventually, unless perchance a little brother should appear to edge her out of the highest honor in the Netherlands. We walked through the room where the younger sister, Irene, has her lessons. From the books and on the scribbled papers of this little princess we learned again that "two times three equals six," though we did not see Irene. Thus we sat at the feet of royal childhood. In this school the Quaker work in education reaches into the household whose hands guide the future of the Netherlands.

GLIMPSES OF DUTCH LIFE

Though we are not in Holland as a tourist, we can hardly escape reference to the more characteristic features of Dutch life. Riding on a train one may look up and literally see a boat sailing above him. One may be non-plussed to understand it until learning that it is floating on an elevated canal. He may also look down and see the gardeners at work on land that is below sea level, and protected by the well-known dykes of Holland. With a bit of figurative speech, one might say that Holland is a place

where men farm the bottom of the ocean and sail boats through the sky. Many times Americans have used the well-worn adage, "Doesn't it beat the Dutch!" It really has very little meaning for you simply can't "beat the Dutch."

Now and then, particularly in rural towns and on farms, one can see the type of Dutch dress that our picture books portray, but that day has largely passed. In a visit to a farm home near Ommen, we saw the farmer with his wooden shoes, turned up at the tip of the toes, and painted with an ornamental figure. We were invited into the building which serves in one end as a home and in the other as a barn. The place where hams, bacon and sausages are hung near the fireplace for the winter use was pointed out. It was the picturesque farm home, and quite in keeping with the romantic tales of Dutch life. Outside we stood near the eaves of the thatched roof which lay thick and heavy over the broad and steep sloping sides. A neat pile of reeds nearby would provide roof repairs as needed.

Holland has rain, rain, rain. It is necessary therefore to drain well the plots of ground by sloping the land, roof-like, toward either side along which excess water flows through ditches toward the canals and thence to the sea. The older windmills, which at one time did nearly all of the lifting of this water load to sea level, are being replaced with modern power. A land of rain means a land of flowers. This is not tulip time, but there is no lack of flowers. In the morning one can see loads of them being pushed in carts by hand, or in front of bicycles, to some street mart. They are very profuse and rich in color and variety. They are popular in the market places and furnish bouquets so common and lovely in Dutch homes.

One can hardly watch Amsterdam traffic and say nothing about it to American readers. Copenhagen, Stockholm and Amsterdam are all alive with bicycles. It is the chief traffic stream in a Dutch city. Bicycles swirl around a central circle or square until they look like a six-day bicycle race. Then as closing hours arrive,

the stream becomes a torrent. An unbroken current of cyclists fills the street. A mother peddles along with seeming composure in this jam of bicycles while her small child sits behind her and clings to her coat.

It is particularly nerve testing to ride in a taxi when the cyclists are the thickest. Never have we seen anything like Dutch traffic. As one's taxi dashes madly toward an intersection, the uninitiate passenger is sure that it cannot be executed without "executing" some pedestrians or cyclists, but some way the opening in the traffic appears a few feet ahead and the passenger is relieved to find that no broken bodies are lying in the wake of the car. The easiest way to bear it is to grab the hand strap, squeeze it hard, close one's eyes, then hope for the best.

So much for this land of unique character. We leave with an impression of cordial and substantial people, beautiful flowers, intriguing canals and, shall we say it—frightening traffic—but withal interesting to see.

WHERE WORDS ARE FELT

As it became known that we were going to Germany we were requested to contact people there for several friends. One woman asked if we would take her gold wrist watch to her mother and sister in Berlin. Her mother, she said, was starving and the watch might be sold or traded for food. We could hardly answer her through our choking throat. Another Friend asked if she might send a letter to Friends in Germany requesting them to look for her two sons. They were spirited away from Holland by the Nazis and she has not heard from them for two years. It would seem almost certain that they are dead, after three years in a German concentration camp for no other offense than that they were half-Jewish. Little wonder that bitterness follows in the wake of a cruel Naziism. As she spoke of her sons we could see that not all of her tears had been shed over three painful years.

Another Friend rode as a companion in a compartment of the train. As he sat opposite, looking through the window at the countryside, the lines of pain marked his face. He had been in a concentration camp. His son, who was a doctor, asked for his release but was told that it could be done only on the condition that the son would join the German medical corps. To save his father he met the conditions. He has never returned. Perhaps he was killed on the Eastern front, where he was last known to be. Even a young man of eighteen said that the Nazis had taken his boy friend to a camp in Germany where he died.

Yet all of these are the Friends or friends of the Friends who convene for worship and discussion, asking one an-

other and asking God how they can help to replace the bitter hatreds of the world with love. It takes amazing grace to do that. How many of us in America may have hated the Germans or the Japanese, and with less cause? It has been a deep satisfaction to know that this creation is taking place in the hearts of Dutch Friends. Some day men may understand more clearly the quiet processes of the soul by which God works through pain.

A CENTER OF EDUCATION

The visit to Ommen school is a requisite for one who would find the centers around which the life of Friends in Holland is to move. This center of creation is located in a building two hundred and thirty years old. From some nobleman of the past this estate has come to its present owner. He has graciously turned it to Friends for their use as a school. Before the war broke in 1940, it was used largely for refugee children from Germany. When the invasion took place it was necessary to end the service to Jewish children. It then received Dutch children from areas destroyed by the war. Finally the Nazis took it over, and Friends moved to less auspicious buildings and continued in a smaller way. Now they are back in the building again educating children of such families as are able to send them.

Werner Hermans is the energetic Headmaster. They are now eagerly awaiting the arrival of Horace Eaton from the United States to assume leadership, with Werner Hermans co-directing activities. We had a pleasant evening in conversation with Dr. Max Warburg, and Kult Neuse, former acting Headmaster of the school. The present-day innovations in Friendly activities claimed our discussion. It was also of interest to meet other friends, including Caroline Kediet Bok, whose father was a cousin of the famous Edward Bok. There was Elizabeth Schmitt and her son, Richard, who are soon to make their home in Chicago. We promised to alert the Chicago Quakers on this happy addition to their circle.

With Werner Hermans we walked the grounds of this ample estate which gives housing and considerable livelihood to the Quaker school. It was there that we visited the Dutch farm and home near-by and walked across the acres which had been the basis of a Quaker farm school before the war. The names of Robert Balderston and Howard Elkinton came to our lips as we uncovered the past days when the school was getting under way with its larger service.

Going back to the main building we crossed the two moats which lie around it. Permanent bridges have long since replaced the draw bridges which were necessary long ago when a castle was something to be defended against enemies. As

one contemplates the change from a kind of rock-throwing warfare in the days when this castle was built, to the present, with its robot bombs and atomic power, he realizes that the moat, fifty feet wide, was broader then than is the Atlantic ocean today. Though the dream of isolation has largely been dispelled from American minds, the behavior to match the idea of a world community is sadly lacking.

Our time at Ommen was entirely too short for an adequate understanding of its life, but not too short to sense the heightened opportunity which it affords for Friends. Always it is around such centers that Quaker life has been created and integrated. It is probably a matter of regret to many Friends in America that some of their academies of yester years have disappeared. From Ommen we rode over thirty miles to catch a train for Hannover and a visit of ten days among German Friends.

Germany—Land of Hunger

First of all it is a land of hunger. The train stopped at Bentheim, just across the border from Holland. It was a military train, the only one by which a traveling foreigner can go. The train load of officers and men were sent through the control gates where credentials were examined and breakfast was furnished. The breakfast was good until—until we started back to the train and saw Germans gathered in the waiting room, looking from empty faces, that bespoke empty stomachs, at the well-fed British troops and at least one well-fed American. The after taste of breakfast turned bitter.

Here the editorial "we" loses all meaning. Hunger and sympathy are not "editorial," they are personal. The experiences in Germany must be described from the first person, singular. It is "I" and not "we" who see and feel them.

It was then that my eyes were opened to the many children around who looked through fences with curiosity, but doubtless with hunger at the strange people who rode like conquerors through their land. As the train left the station, we—a British officer and I—opened the window and saw the children, hundreds of them near every village, lined up along the railway, holding up their hands in a plea for scraps of food or sacks of sandwiches that the troops might throw to them. Never can I forget those children and their uplifted hands. The British officer and I watched them through our tears. "Poor little kids," he whispered. My throat was too full to say more than, "Unspeakable." To these British soldiers, many of whom had met the Germans in battle, these children were not enemies in any sense. They were just children who needed food. The troops had been through before. They were

somewhat prepared. Sacks of sandwiches every little while were thrown to waiting hands as the train moved on.

It must be said in fairness to the facts, that not all of the children along the railway appeared to be underfed or badly clothed. Perhaps not all of them are, but they can be very hungry before it produces the physical marks of undernourishment. It is also true that a child may have over feeding of one or two kinds of food, such as potatoes, while he is actually starving so far as total development is concerned. One cannot tell with casual glances whether a small boy should be two inches taller or whether a little girl has any teeth left after months of ill-balanced feeding. Starvation is not a death-on-the-street-affair, it is the slow creeping process that takes its toll in so many ways, such as susceptibility to disease.

At one station a little girl with reddish hair and beautiful braids hanging

down her back, persistently walked up and down the tracks looking for some hand that might have a morsel of food for her. All I could do was to shake my head and give her an empty smile. The British officer reached for another sandwich as we saw a small boy, that appeared underfed, coming toward us. His shoes were only some kind of soles tied on with strings. He had to lift his feet high with each step in order to keep the toes of his improvised shoes from tripping him. As the officer placed a sandwich in his right hand I asked him for his left hand which he readily placed in mine. I felt it enough to know that it was too thin. I could only pat it and say a few words of blessing to him in a tongue which he could not understand. Perhaps he understood my feeling more than I knew. But words are such empty vessels when stomachs are hungry.

It is not alone the hunger which haunts one at every step, it is also his own

favoured position as a protected foreigner, made immune by the British or American life in which he moves. It makes one ashamed of himself and his special privilege. Yet there is nothing he can do about it. The traveler does not eat German food. He is fed in British or American quarters where the food he eats does not in any *direct* sense rob Germany. That is not an adequate answer to the dilemma, but it does mean that the presence of one more American in Germany does not deplete their slender rations.

The pain for one's conscience lies in the fact that he cannot share the abundance of an American colony with the German people around him, at least not in an adequate way. He can save various scraps of food and hand it to someone, but that seems so pitifully small. Space is limited. I shall pick up the story from Germany again in the next issue.

E. T. E.

Jesus' Way of Life

By Elbert Russell

RARELY, if ever does a discussion of acute modern problems begin with a reference to Jesus' teaching. We profess to be a Christian nation, but discussions in public forums, newspaper editorials, labor halls, women's clubs or even in churches almost never cite Jesus' teaching as giving the principles according to which a solution must be sought or found. Men may cite Plato or Moses, Machiavelli or Magna Carta, or even Washington or Jefferson as authority, but rarely Jesus.

This ought to be surprising. Christians profess to believe that Jesus was the incarnation of divine wisdom, "Very God of very God," to quote the Nicene Creed. He is confessedly the world's greatest teacher, who was himself the true way of life. Sent to save the world, he undertook to do his work as a prophet; to found his kingdom by bearing witness to the truth. And yet we treat his teaching as though he had no practical solution for our perplexities, no saving word for a world perishing of hunger, living amid the rubble of its cities, and tottering helplessly on the brink of atomic self-destruction.

In this situation, Christians seem to have no faith that Jesus shows a way out. Most of them feel uneasily that our ways are not Christ's ways, but when it comes to practical measures in the areas where the trouble is greatest, in industry, politics, and international relations, the church has no distinctive message nor any program but to go along with the world. It cannot bring itself to accept

Jesus' teaching as a way of salvation in this world, especially for human institutions. It has no faith to bless the peace makers when there is a war on, nor to say to governments, "Love your enemies," nor to practice brotherhood regardless of race, class or national distinctions.

This is all the more amazing in view of the fact that it was primarily through his teaching that Jesus chose to accomplish his mission and to save his people. This is the fundamental meaning of his temptation. Jesus had become convinced at his baptism that he was the promised Messiah. Before he entered on his life work, he had first to decide what kind of a Messiah he was to be, how he was to accomplish his people's salvation. The popular expectation was for a political and military leader; possibly a descendant of David, leading the hosts of Israel or even coming with legions of angels. The Pharisees hoped for a worker of miracles who would free them supernaturally; or for a Messiah who would redeem them from the primitive curse of work and hunger, and turn stones to bread for them.

The originality of Jesus is shown by his decision that the Messiah was to do his work not as a king but as a prophet. He would neither soldier nor judge but would redeem his people by teaching them the truth that makes men free from the bondage to the sin, that was the root of the nation's political and economic troubles. As he told Pilate near the end of his career, he was a king who came

not to fight nor to set up a political kingdom but to bear witness to the truth in order that he might establish his kingdom.

He made teaching his primary work and, much as he was moved to compassion by the hunger and physical ills of his people, he never let the work of feeding and healing divert him from his teaching. He tried to hush up stories of his cures, slipped away when the crowds wanted to crown him a bread-making king, and refused offers of the sword. His only provision for the success of his work after his death was to train a group of apostolic teachers. The dynamic of the cross and the presence of his Spirit made of his teaching (of which his life-story became a vital part) a spiritual power for freeing and transforming his followers into citizens of his kingdom. It is evident, therefore, that the neglect of Jesus' teaching in modern Christendom, even by the church, means that the church is "off the beam" of Jesus' method, spirit, and purpose.

CHANGED STATUS OF CHRISTIANS

The explanation of this neglect is partly a historical one. During the first two and a half centuries of its existence, Christianity was an illegal religion in the Roman empire. The Christians could not worship the image of the emperor as an expression of political loyalty. A reforming emperor or zealous proconsul was apt to persecute them as enemies of the State. They had no legal protection if fanatical neighbors aroused the rabble against them as atheists, or if men hated

them or coveted their property. The long period of sporadic persecution came to an end early in the Fourth Century, when Constantine the Great espoused Christianity and finally made it the State religion of the empire.

For this change, neither the Roman world nor the Church was prepared. The mass of the citizenship was still pagan. Most citizens knew little of Christian ideals, and certainly had not been converted to them. The Church was in large measure diverted from trying to convert the world to the way of Christ to the task of trying to administer a world not in sympathy with its fundamental principles. The Church was quite unprepared for this task because the Christians had had almost no experience in applying Christian principles to politics and business. During the period of persecution, Christians were excluded from the army because they could not fight or take oaths or swear by the Roman gods. They could not serve as judges or magistrates because these offices involved pagan ceremonies and duties.

When Constantine adopted Christianity as the State religion the followers of Christ had had no experience in applying his principles to the ordering of the State. The result was a compromise Christianity which adopted with little change the Roman Stoic political ethics. The emperor remained high priest of the Roman religion; the army guarded the frontiers; Roman law defined the principles of justice and determined procedure in the courts much as before. The church ceased to be a force seeking "to turn the world upside down," and postponed the effort to apply Jesus' teaching to political and industrial life until the next life or the millennium.

A similar compromise was made in business and industry. Christians had been kept out of business in many ways during the persecutions. They could not swear to contracts; nor handle goods intended for unchristian purposes; and they were often victims of pogroms or boycotts by their heathen neighbors. They had had no experience with large-scale business on a Christian basis. The result was that when these restrictions were removed and they were thrust into the world of industry and business, they accepted with little change the business ethics of the pagan world.

Christianity did to some extent, it is true, leaven the business and political paganism which it adopted; it dropped pagan sanctions and religious rites; pruned away many brutalities and inequalities, and tempered justice with mercy; but the political and economic system of Christendom remains to this day essentially pagan; ignoring the teaching of Jesus and is alien to his spirit, while calling him "Lord."

BLIND SPOTS IN CHRISTIANITY

It is just in these areas of life that our civilization is desperately sick—in politics, international relations and industry. If Jesus is to become the Savior of our world, it must come through a return to his teaching, a new reformation in which the paganism of our hybrid culture is replaced by a truly Christian order of life, especially in those areas which have been least influenced by him. It is the glaring disparity between the Christianity of the West and the teachings and spirit of Jesus that is the chief obstacle to the progress of Christian missions in the East. The present ills of the West—war and its resultant hunger, international anarchy, national selfishness, economic and racial imperialism, exploitation of weaker peoples, struggles for markets and raw materials, strikes and lockouts—all these arise in the areas least influenced by the teaching of Jesus.

Quakerism arose in an effort to get rid of the pagan elements in our ecclesiastical, social and political life. Its disuse of the pagan names of the days of the week and of the months was symbolic of the whole attempt to "revive primitive

Christianity." Friends are much less conscious of this paganism today; partly because the Protestant world has conceded many of their demands; partly, it must be confessed to our shame, because many modern Friends have compromised with the pagan elements in the world, especially in regard to war, racial discrimination, oaths, capital punishment, women's ministry, worship, and the motives and the methods of business and industry.

In spite of all our shortcomings, some have kept the faith in each generation and the Society has an accumulated experience of the methods and cost of a return to Christ's way of life. We are thus far qualified again in our generation to spearhead an attack on the accumulated paganism of our world. We are heirs of the blue prints of practicable ways of restoring Jesus' peaceable religion of spiritual inwardness, simplicity and sincerity and world-wide brotherhood. Have we also the unselfish love of our fellow men and the passionate dedication to Jesus as our Lord and Savior, which constitute a faith that can overcome the world?

Will the Shadow Turn Back?

A Sermon by Gorman Y. Doubleday

HEZEKIAH, the thirteenth King of Judah, was sick. Isaiah, the contemporary prophet to the Southern Kingdom, had pronounced the King sick unto death. Hezekiah's prayers and tears brought a later word from the Lord and Isaiah's amended prophecy is that Hezekiah shall continue for fifteen years or approximately as long as he had reigned until this critical illness.

The amended word seemed too good to be true. What "token" or sign can be given? Let the shadow go back ten degrees on the dial of Ahaz," his predecessor. Regardless of how one explains this phenomenon, it spelled more time, more opportunity, more testing for Hezekiah, the king. It was as though God had spoken another fifteen years to his life. Now that he had the time, borrowed as it were by the direct intervention of God, we know that the crisis of prosperity was just around the corner and that he met that crisis, a spiritual failure. Though the record tells generously of "a pool," "a conduit" and civic improvements, he had opened the door to envy, avarice and greed. He gave no testimony to Jehovah and laid more stones in paving the way to Babylonish captivity. But that is history. Perhaps the historian was correct who said, "The one thing history teaches us is that history teaches us nothing." Yet it has a voice. Its long bony finger points omi-

nously. Once again in our time we ask, will the shadow be turned back?

The shadow of selfishness, like the poor, is ever with us. It haunts the hearts and hearthstones of the lowly as well as high places and spheres of wealth and influence. It casts its miserable shadow over hosts of laborers and wage earners united to raise an effective barrier against privilege and power. It ever hangs as the sword of Damocles over "big business" and industry. It sits as a threatening shadow over the Christian church, too often shaping or misshaping the Christian world mission. It fills its ancient chair at the great conference tables of the world, shutting out too oft the very face of God and making Christian brotherhood a tragic farce. Its filthy shadow passing over natural wealth and bounty of the field too often seals it off while infants cry and manhood shrinks from famine and disease. The patient is sick. The disease is selfishness. The basic cause is sin.

TRENDS AWAY FROM GOD

Secondly, let us notice a few symptoms. Short-sighted fears stalk the earth. Fear of our national neighbors in a shrinking world, fear of the new atomic Goliath that struts in armour, fear of economic recession. We gave less than ten per cent of the fifteen per cent allowed by our Government to religious,

philanthropic and non-profit constructive enterprises, or less than two and a half billions of dollars—this in the face of a trillion dollars spent for global war. It is even more disturbing to realize this occurred with a rising national income and a reported increase in membership in most branches of the Christian church.

Perhaps an even more serious trend is an alarming shortage of dedicated young people, prepared or in training for Christian service as preachers, teachers, industrial and medical missionaries and kindred ministries. Poor witnessing at home, meager pay, inadequate equipment, and an expressed confidence in the new pagan god of science are some of the unhappy symptoms of the disease that may be unto death.

As we have surveyed the shadows and analyzed certain symptoms, it has been far from reassuring. What are the responsibilities of Friends as a part of the Christian church and member of a world society in an age of nuclear energy? I suggest first:

We must come to terms with God through Jesus Christ. We must stop the worship and fear of the State as though it were some diety. Compromise has failed. We have already waited too long to provide for the specific and adequate training of young people in the basic doctrines and living expression of the Christian revelation as understood by Friends. Where will they be trained? We must emphasize anew the fact of Christian stewardship and ask for and expect a decent share of the world's talent, time and wealth for the Kingdom of God.

We must quickly take advantage of the new means of travel and communication in order to reach more of those who wait for the Light. The night comes on apace—the shadow may not return again as on the dial of Ahaz. Let us worship, work and pray that the shadow be turned not into night. Instead, may God be pleased to so pour out His Spirit and cleanse and purify our lives that the healing Gospel in mighty power may recover some, at least, from the sickness that may well be unto death.

FROM BERLIN FRIENDS

Dear Friends:

October 8, 1946

We have to thank you for sending us your Friend's member, Errol T. Elliott, with your message of good will. The German Friends are deeply impressed by such tokens of unshaken friendship, after all that happened and is happening still. We shall not forget what Errol T. Elliott told us in our last Monthly Meeting about the meaning of worship all over the world. He really is a representative of Christian brotherhood, trying to see our problems and to help us to overcome them in the spirit of Jesus Christ.

For the Berlin Group

ELIZABETH ABEGG, Clerk

Christianity and the Economic Order

A Review by Kenneth E. Boulding

THE Department of Research and Education of the Federal Council of the Churches of Christ in America is in process of issuing a series of brief reports on Christianity and the Economic Order. To date, three reports have been issued: (1) An Introductory Statement (February 23); (2) Labor-Management Relations (June 29) and (3) Employment and Unemployment (September 28). In addition, abstracts of comment and criticism on the first two reports have been issued as supplements.

This material can be recommended heartily to any individual, and particularly to any study group that is concerned about this matter. It represents an earnest attempt at group thinking about an extremely intricate subject—one which, however, presents an inescapable moral challenge to the Christian. In every new economic and social situation the Church has to think out again the application of its principles to the daily business of life. It is an encouraging sign of vitality that this thinking is going on, even if we may not be very optimistic about its positive results. It is of the greatest importance that this thinking should not be confined to a committee of experts, but that it should be carried on in innumerable crossroad churches and meetinghouses, in Sunday Schools and adult classes, around firesides and dining tables the length and breadth of Christendom.

CONFUSING THE ISSUE

At the very outset, however, this discussion runs into a real difficulty. The main business of religion is the *end* of man. It sets out to give some kind of answer to the question, "Why are we here?" Its subject matter is that which is good in itself, the ultimate end from which all other things derive their goodness. Economics, however, is mainly concerned with *means* rather than with *ends*. It deals with power rather than with the purposes for which that power is used, with methods rather than with goals, with mechanism rather than with motive. Hence in all discussion relating to economics and morality there is a constant confusion between technical, economic problems (problems of means) and the problems of purpose and motive which are the proper subject of religion. It is rather as if in a discussion of the "ethics of the automobile," the question of whether it is better to have six cylinders or eight continually keeps popping into the discussion of drunken driving and the use of roadhouses.

The situation is made all the more obscure because the technical problems are frequently very difficult and are properly the study of experts—that is of a specialized class of people. Moral and religious problems, however, cannot be trusted to experts because it is not so much the solution as the attempt to find the solution that is important. We cannot buy a solution to a moral or religious problem from a moral philosopher or a clergyman in the way that we can buy an automobile (sometimes) from a dealer. We can drive an automobile without having the vaguest notion of how it works, and still less notion of the research and inquiry that have made it possible. We cannot drive a ready-made religion that way, though a good many people seem to try, for "how it works" and "how it came to be" is nine-tenths of the religion itself.

There is a good deal of temptation, therefore, for a technical economist (like myself!) to take an irritatingly superior attitude towards the attempts of "laymen" to discuss the technical problems of economics, much as my garage-man does when I try to explain what I think ought to be done to my aging and infirm automobile. The economist has, however, less reason to feel superior than the garage-man. For one thing, he knows less about the intricate machine of the economic system than the garage-man knows about the relatively simple mechanism of an automobile. For another, many of the "technical" questions with which he is concerned are also those about which the non-economist has to make some sort of decisions and about which he is expected to have some sort of opinion.

THE DANGER INVOLVED

Nevertheless there is a certain value in trying to separate out those aspects of the question which are "personal"—the problems which people meet in their daily round—from those aspects which are technical, in the sense that they involve the policy of governments, corporations, unions, and other large organizations, about which we may be expected to have opinions but over which we have no direct control. It would perhaps add to the value of these Federal Council reports if this distinction were more clearly kept in mind. Otherwise there is danger of trying to align the moral forces of the church on one side or another of an essentially technical discussion, to the detriment of both.

ANALYSIS OF THE REPORTS

To return to the reports themselves. The first is perhaps the best yet issued. It raises the questions with which the reports as a whole will deal, and states the problems clearly. These are: (i) Full Employment; (ii) Social Security; (iii) Collective Planning versus Freedom of Enterprise; (iv) the Profit Motive; (v) Economic Implications of the New Orthodoxy; (vi) the Conflict between Organized Economic Groups; (vii) International Economic Relations; (viii) The Church as Employer, Investor, etc.; (ix) The Prophetic Function of the Church in the Economic Sphere; and (x) the Quest of Christian Vocation. This report ends with a tribute to the British Quaker employers who, at the close of the first World War, sat down together to find an answer to the question, "What is the relation between the fact that we are Christians, bearers of the Quaker testimony, and the fact that we are employers of labor?" One could only wish that a clearer testimony had emerged in answer!

The second report, on Labor-Management Relations, is subject to, and received, a good deal of criticism. It illustrates very well the difficulty of mixing technical and moral problems. The problem, for instance, of the actual effects of unionism under varying conditions is a matter for technical analysis by the social scientist. It is something which, unfortunately, we still know far too little about. The effects of unionism on employment, on inflation, even on the proportion of the total product which goes to the workers are still far from clear.

We do not really know, even, whether unions can raise real wages as a whole, or whether the gains of union labor are not obtained mainly at the expense of unorganized workers. It is a pity, therefore, to try to line up the moral forces of the church behind a particular interpretation of the labor movement which is probably far from the actual truth—that the main purpose and effect of the labor movement is to redistribute income in favor of the workers. The whole report smacks too much of a digest of "Do You Know Labor?" It is too little concerned with the personal problems that are likely to face Christians either as members of unions or as employers dealing with unions.

The third report on Employment and Under-employment, likewise, suffers from lack of an adequate background of analysis of the causes of unemployment. As it admits when dealing with public finance, the decisions to be reached on moral grounds are far from clear! Hence the authors are led into statements that may be inspired by high moral sentiments but which are by no means neces-

sarily true—that in order to maintain a high level of employment we must not have racial discrimination, or sectional jealousies, or poverty abroad. Or that we must have a number of things which may be desirable in themselves, like free trade or the minimum wage, but which have nothing to do with the full employment problem, or which may even add to the difficulties of getting full employment.

MORAL ISSUES OBSCURE

As a result of this absence of any very clear understanding of the causes of unemployment, even real moral issues that may arise are obscured. We do not have to argue very long and loud that unemployment, and depressions are very bad things, morally and spiritually as well as economically. A depression is not, however, a moral breakdown; rather it is a technical breakdown of the system of exchange—the financial and monetary system. Using exhortation on it is about as useful as it would be on a broken-down automobile. The remedy can only be found by hard, painstaking diagnosis and research. Not until this analysis has been performed can the real moral questions be raised.

The moral question that is going to be involved is that of the cost, in terms of our political and economic institutions, of an effective, full-employment policy. Can we have full employment, for instance, without price and wage control? If not, what does this mean in terms of governmental regulation of business and labor? Or how much in the way of voluntary abstention from price-wage raising pressures will be necessary to make a full-employment policy work? Can we have full employment without continuous inflation in the presence of a strong labor movement? These are going to be the critical issues raised by a full-employment policy, and they involve moral questions in so far as individual actions can affect the successful operations of the policy.

Any effective full-employment policy is likely to land us in a period where the perpetual enemy and danger will be inflation rather than unemployment. What is "moral" behavior under these circumstances may differ very substantially from what is "moral" when the enemy and danger is deflation and unemployment. Here is a real future task for the wisdom of the church—a task, unfortunately, that is very little furthered by this report.

I have dwelt at some length on the defects of the reports; their purpose, however, is to invite criticism and to stimulate thought and discussion. This they most certainly do, and they may be recommended warmly to the attention of all concerned Friends.

PHILADELPHIA FRIENDS
GATHER IN JOINT SESSION

Healing a schism that has existed for one hundred and nineteen years, Quakers of Philadelphia and vicinity, who have been assembling in two separate Yearly Meetings since the break occurred in 1827, gathered here as one body in the newly-organized Philadelphia General Meeting of the Religious Society of Friends.

The Society of Friends was founded in 1648 by George Fox. In America, a division occurred over the doctrines propounded by Elias Hicks relative to articles of faith. Since that time Quakers have been designated either Hicksites or Orthodox, and the Yearly Meetings have been separate affairs. This first general meeting formally to heal the breach and institute steps leading toward organic unity of the two groups is the result of proposals brought before both Yearly Meetings in 1945. Representative committees were appointed by both groups which met separately to consider the union and then met in joint session.

The union now being consummated has been in the making for some time and comes as a natural sequence to various activities supported by the two Yearly Meetings over two decades. Conspicuous among these is the American Friends Service Committee, known around the world for its relief work. Other combined committees include the Friends Council on Education, the Friends Committee on National Legislation, the Friends Fellowship Council, and Friends World Committee for Consultation. More than one thousand five hundred Quakers were registered for the sessions.

Failure of Quakers to carry their spiritual message to the world with the same ability that they take their charitable message was emphasized by Dr. Rufus M. Jones, noted Quaker leader and educator, at the first meeting of the newly-organized Philadelphia General Meeting.

Stressing spiritual values over the material, as did other speakers at the three-day sessions, Rufus Jones said that "everywhere people think of Quakers as purveyors of relief for those who suffer. They do not think of us as purveyors of a spiritual message." He pointed out that Quakers spent \$6,000,000 on relief in the past year, and declared that the Society "would indeed have great success if only it could carry its spiritual message equally as well."

Clarence E. Pickett, executive secretary of the American Friends Service Committee, stated that the spiritual reconstruction of European and Asiatic peoples today is a greater problem than the administration of physical relief. "In Asia there appears to be a revival of spiritual hope," he said, "but in Europe it is something like the fall of the Roman

Empire; it isn't easy to see, but there is evidence of a long process of the destruction of values. It will take all of our ingenuity and renewed dedication to humanity's welfare for us to follow relief work with spiritual reconstruction."

A committee of six was named to prepare a message to other Quaker Meetings throughout the world. This inspirational letter, which was adopted unani-

mously, said the joys to be derived from true service were greater recompenses than the uplift to be gained from realization of sacrifices. Present to witness the first session of the new organization—which united two separate Yearly Meetings in Philadelphia—were Quakers from various Yearly Meetings throughout the country as well as two from Ireland.

RELIGIOUS NEWS SERVICE

Propose New Legislation for CPS

The following is a portion of a covering letter from James M. Read and E. Raymond Wilson, describing the efforts being put forth in Washington to bring about legislation effecting CPS, a draft of which is given.

DURING the past two months the Friends Committee on National Legislation has tried to effect certain changes in the existing administration of CPS. Some may want to write to the President recommending these changes. We have good reason to believe that the Administration is giving sustained consideration to these recommendations now.

"The impetus for these activities came from the grass roots. Dr. William Bruff of California originally asked us to arrange certain interviews in behalf of the Glendora men. We have kept in touch constantly with these men; for a week we have had the benefit of the presence in Washington of four of their representatives.

"Our activities began September 5, when we arranged for a series of conferences and negotiations with a two-fold purpose in mind: (1) To make it unnecessary for the Government to prosecute the fifty-nine CPS men under indictment at Glendora, California. (2) To effect certain changes in the administration of the existing CPS law, such as the granting of pay, accident compensation, dependency allotments and civilian administration. Two delegations, including representatives of seven different organizations, have had long interviews with David Niles, assistant to the President. The first group was primarily interested in the Glendora situation and interviewed Mr. Niles September 12, while the second group had their conference with Mr. Niles on October 8. Those present on this occasion represented twelve different organizations.

"The upshot of these negotiations was a postponement of the trial of the Glendora men on two occasions. It is hoped that the trial may be made unnecessary by Administrative action. If the changes are made, it would mean a healthier life for those remaining in CPS.

President Harry S. Truman
The White House
Washington, D. C.

Dear Mr. President:

Recommendations for minimum Administrative changes in handling of Class IV E Conscientious Objectors under the Selective Training and Service Act as extended.

Our American democracy has a tradition of respect for freedom of conscience, of seeking to preserve religious and political liberty, of control of the military by civilian authority, and of seeking to defend the individual against arbitrary treatment by the State. In order to give present reality to these ideals, we submit the following recommendations regarding the administration of Class IV E Conscientious Objectors under the Selective Training and Service Act.

We recommend:

First, That the administration and control of Class IV E men should be transferred from the Selective Service System except for the classification and ordering to report for work of national importance of those men deemed liable for service under the operation of the Act.

Second, That the basic authority for administration be lodged in a Government agency, preferably the office of the President.

Third, That the President should appoint one civilian administrator to administer the program on behalf of the Government with such minimum staff as necessary. An alternative might be a civilian commission of three to five members.

Fourth, That this administration for conscientious objectors should be set up with a broad grant of authority by executive orders, which should provide among other things:

1. Definite acceptance on the part of the Government of the responsibility that men should be paid, plus allowance for dependents. The agency or enterprise under whose immediate jurisdiction the assignee serves or for whom the work is done may provide the pay and dependency allowance.

2. Definite acceptance on the part of the Government of the responsibility that these men should be covered by workmen's compensation for injury or death.

3. Flexibility in the assignment of men so that they may have every reasonable opportunity for choice in work of national importance that shall utilize their abilities and interests in projects of real human significance. Final assignment may be either as individuals or groups to agencies either governmental or private, either at home or abroad, such as was the case during World War I, when men were furloughed to do relief and reconstruction work abroad under the direction of the American Friends Service Committee. Provisions for assignment should not preclude recognition that a service already being performed may be deemed work of national importance, as was done in some cases in Canada and Great Britain.

4. Men should not be subject to criminal violation for infringement of administrative regulation. There should be full due process within the administrative procedure of Civilian Public Service so that men under the jurisdiction of this Act as IV E's shall be assured of their rights of petition, fair hearings, and protection from arbitrary acts contrary to the common law treatment of civilians, while they are in Civilian Public Service.

Fifth, Men should not be prosecuted for conscientiously seeking changes in the administration of conscientious objectors. The correction of these situations should be undertaken now by the Government. For example, sixty men at Glendora, California, face criminal court action this month and six men from Big Flats, New York, have been sentenced to eighteen months imprisonment for violation of administrative regulations. Prosecution of these men and others in similar position should be dropped immediately by the Department of Justice as a matter of policy.

We believe these recommendations are administratively feasible and politically possible, that they are in line with the spirit and intent of the Selective Training and Service Act, and that they are simple justice for the men involved. The practice of compulsory labor service without pay is contrary to our democratic ideals. Respect for conscience is basic to a healthy society.

In asking for these changes now, we do not condone the system of military conscription, nor diminish our right to work for its termination.

Respectfully yours,
E. RAYMOND WILSON
WILLIAM DAMERON
WILLIAM C. GAUSMANN
W. HAROLD ROW
HARRY READ
JAMES A. CRAIN

THE DEVOTIONAL LIFE

BE GOD MY STRENGTH, MY JOY

NEEDS

Just a bird winging down,
Low and fleet.
Just a summer rain-storm
Quenching heat.

Just a book close at hand.
Music rare.
Just a penciled picture
Done with care.

Just a few precious things.
Always friends!
Just that love, beginning,
Never ends.

Just a few lovely things.
God is nigh.
We are truly living,
You and I.

HYMNS OF THE CHURCH—MY ROAD TO DAMASCUS

O, I have kissed the soil
Where once the saints have trod.
Music's power hath blinded,
Then lifted me to God.

A CHILD'S CONVERSION

As a bud unfoldeth
Washed in morning's dew;
So, the heart hath opened
Bathed in life anew.

Opened to the glory
Of the shining hour!
God his beauty giveth—
Fragrance in a flower.

THROUGH THESE

A child in pain held grief and fears,
And smiled, and brushed away the tears.

A youth in war time loved each race.
He *ministered* with shining face.

Through these, One's seamless robe I
touch.
I've seen my Lord and loved him much!

OUR WAITING HEARTS

Speak, Thou, O voice of One
whom calm assurance brings.
Grant Ye, our thirst be quenched.
by life's eternal springs.

Teach us to humbly seek—
to sacrifice—to find.
Laden our waiting hearts
with sufferings of mankind.

IN WORSHIP

In worship, we have seen a little farther.
Our eyes have lifted slowly from the sod.
We've looked across the years and seen
a manger.

We've searched in human hearts and
found a God.

THANKSGIVING

Speak ye in glad thanksgiving!
Humble your worthless pride
For there lives now, triumphant,
Jesus, the crucified.

Speak ye in glad thanksgiving!
Humble your hearts again.
For there lives God, Creator—
Stirring the souls of men.

THE CALL

Come unto *me*, O ye—the heavy laden.
In sackcloth and ashes, be the spirit
dressed;
Then, I shall lift and clothe thee in *my*
splendor.

Come unto *me*, and I shall give thee rest.

ARDIS MICHENER

To the loftiest of spirits, safe living
has always been the charter of the second
rate.

SONG FOR A FRIEND

Like keeping a rendezvous with peace—
Like going on a starry night
To a quiet, pine-crowned hill,
All tranquil in the pale moonlight,
For surcease from the city's moan,
From the day's incessant rush,
Away from pressing crowds and noise
To find sweet peace in evening hush;
One friend I know does this for me—
If tired or worn by mental strain,
She says the word that always helps
Real or imaginary pain.
No subterfuge, no foolish pride,
No hidden meanings, right or wrong,
Her laughter scatters petty trials
As leaves are blown when wind is strong.
In sadness, joy or puzzlement,
For understanding I'll depend
Upon the mind and heart of her
I would be worthy to call friend.

DONNA J. HARKNESS

THE HURDLE

Flash with the whip! Kick with a heel!
My hunter can do the rest;
And we ride together away from earth
As if on an urgent quest.
So swiftly, it seems that time has ceased
While the fence goes dashing by;
And we ride together away from earth—
One being, my horse and I.

KATHRYN COULTER

UPON THE STONE

Upon the stone set not the day
Of birth, nor hour of death;
These are but requisites of clay;
Mere parables of breath.
But let them state (if any know)
When I first grew aware
Of music singing through the snow—
Of color spun of air.
And let them tell, if still they must,
That I have ceased to be
Not when I have turned to dust,
But dust has turned to me!

MAE WINKLER GOODMAN

FOR FRIENDLY ACTION

FRIENDS AND THEIR ENVIRONMENT

BY MILTON H. HADLEY

Even though they once opposed the Service Committee, most Friends today seem proud of the reputation which the Society now has as a constructive force in making the world a better, more Christian place in which to live. Some Friends seem ignorant, however, that this is merely new progress in a direction in which Friends once pioneered.

Probably no group on earth, regardless of size, has contributed more toward the attempt to establish a Christian social order than has the Society of Friends. Most of this contribution was made in the early days of the Society before "quietism" set in. So many of us have inherited the attitude of the middle period rather than that of the dynamic early years.

Friends opposed the tendency to divide life into various parts, believing that life is fundamentally tied into one unit. The condition of a man's soul depends on his relations to his daily work and his fellowmen, as well as upon his direct contact with his God. In fact, his contact with God is dependent on the others. Thus unemployment, housing, income and its use, education, public health, recreation, prisons, the aged, the insane, the slaves and a host of other community problems were early concerns of individuals and Monthly Meetings.

During the "quietistic" years we seem to have lost most of our social conscience. While it has been regained to large degree on a national and international scale, many, or should it be most, Friends seem able to make themselves comfortable in the presence of injustice and tragedy—as was Peter who warmed himself by the fire while Jesus was being tried.

Permit us some examples. Early Friends believed each article had a fair price in every town or community. This included "fair wages" to those who made the commodity. Yet Friends in our time have become so distinctly "middle class" that many have little understanding or sympathy for laborers who have received beggarly wages even when worthy of a much better "hire." Among Friends there still seems to be little effort to understand labor. All agree labor can be and often is unreasonable in its demands—but we seem to be accustomed to and approve of employers making unreasonable profits. We know of only one labor union which has had a Friend at its head—and

he rendered great service by his fair attitude during the strike which he led. We are not asking Friends to become labor leaders but at least labor should get a more just hearing from the average Friend than is now the case.

Another forgotten concern in America is that of the insane. The first modern insane hospital was founded by Friends. We are glad D. Elton Trueblood was able to attend its bicentennial this summer. The Tukes, William and Samuel, traveled extensively and spoke before thousands, explaining what could be done with modern methods in the treatment of the insane as demonstrated at "York Retreat." But in 1946, the insane are the "forgotten people" of America.

"One notices, among others, a middle-aged man whose teeth are falling out because of a severe gum infection. There has been no dentist at the institution for some years. Several patients' legs are covered with suppurating ulcers, sometimes dressed, often left raw by the restlessly fidgeting patients themselves. One old man's arm is a crooked useless appendage. It was broken by an attendant years ago and was never set." Is this an account from Europe in the 1740's? No. It is from an account of our "State Hospital Scandal," by John Gessell in *The Christian Century* for October 16, 1946. The article tells something of what the CO's learned. One paragraph is interesting to us since it is in line with our thought above.

"Within the past year several flurries of excitement have been stirred up by articles in *Life* and other magazines, giving reports of our shameful neglect of state psychiatric hospitals. Shocked and angry accounts point out that the mentally ill are housed in buildings that an ordinary farmer would hesitate to use for his stock, and that the treatment accorded them resembles in some instances that dealt out at Buchenwald. One of the most dramatic stories appeared in a Philadelphia newspaper, which carried a series of articles on Pennsylvania hospitals. It singled out one near that city for special attention. Yet it was in Philadelphia, at the Pennsylvania hospital, that the brilliant Quaker physician, Benjamin Rush, carried on his work in psychiatry after 1783, pioneering even beyond his European contemporaries. Dr. Rush formed the first of a distinguished line of physicians who brought psychiatry to the status of a science." Yet we dare say that many Friends hardly give a thought a year to the thousands of

patients, or should we say "prisoners" in the state "hospitals."

Of course, the state hospitals may be some distance away, but what about "Bucktown" or "Jintown" or the wrong side of the tracks? Friends were early interested in "slum clearance" and housing projects, such as "New Lanark." But many a Friends Meeting has met week by week within a mile or two of slums, or at least a cluster of poor houses and poor homes, yet has never lifted a hand to remedy the situation. Children from those homes have continued to flow to institutions for pre-delinquents, delinquents, and finally criminals.

We have little right to condemn Peter for deserting Christ, making himself comfortable in the presence of injustice and tragedy, if we do the same in deserting others about us. These, too, were created in the image of God, but we can permit that image to be covered up by the filth of this world; or we can seek to bring that image out into the likeness of Christ.

The Committee on Social Order is seeking some concerned Friend in each Meeting to stir the conscience and spiritual life of that Meeting until the second command is obeyed, "Thou shalt love thy neighbor as thyself," for it is the human side of that other commandment, "Thou shalt love the Lord thy God" with all thy being. For this purpose we are seeking to contact each Meeting through the minister or correspondent. Will you be thinking of the individual, or possibly the committee already in existence, which should have this concern? Only in fairly large Meetings would a new committee on social order, or social action seem justified.

Printed at the request of the Social Order Committee.

PLAN FOR GERMAN FRIENDS

Letter from the Service Committee

We have read Passmore and Anna Elkinton's recent letter regarding the sending of packages to German Friends. The American Friends Service Committee is trying to work out a plan by which Friends in the United States can help Friends in Germany without putting the burden of distribution on individual Friends. In making these plans it would help greatly if we could know what individual Meetings are already doing for German Friends. Kindly send information to Natalie B. Kimber, 20 South 12th Street, Philadelphia 7, Pa.

JULIA E. BRANSON

Our sanctification does not depend upon *changing* our works, but in doing that for God's sake which we commonly do for our own.

BROTHER LAWRENCE

WOMAN'S MISSIONARY CONFERENCE

The annual fall conference of the Woman's Missionary Union of Indiana Yearly Meeting was held at Amboy, Indiana, November 6. Favorable weather made possible the usual large attendance. Edna Burkett, the new president, presided and Lillian Chant, secretary of the Young People's Department, led the singing in which the audience joined whole heartedly. Helen Vincent and Aldine Klingman of Amboy, and a children's quartette from Spiceland furnished the music. Representatives from societies that are trying out the United Society of Church Women reported favorable results, especially among the younger women of the church. Greetings from Helen Walker, national president, were read.

Murray S. Kenworthy helped us to understand better the problems of the various mission fields by explaining briefly the racial background of each one. He also brought us up to date on the happenings among our missionaries. His explanation of the inadequate plank at the Happy Grove School in Jamaica opened the pocket books of those present when the offering plates were passed and a goodly sum was received for the building project which has been launched there. Franklin Chant, Homer Biddlecum, and Murray Johnson voiced our prayers for the mission fields and workers there.

Some of the handwork made by the children of White's Institute was on display and once again Parvin Bond made a plea for more workers there. The play, "The Clinic of a Missionary Specialist," presented by nine women from the Wabash Society, gave us food for thought in an entertaining way.

Isaac Harris drew our thoughts Godward as he spoke in the devotionals of some conditions of devotional insight and read Whittier's "Dear Lord and Master of Mankind."

Harold Cooper, formerly a missionary in India, spoke on "India's Human Chess Board," showing the rapid moves that have been made in India from agriculture to industry; from oppression to freedom; from domination to cooperation; from Brahmanism to Christianity. He pointed out that as the world is on the move, the challenge of the Great Commission still is in force.

David Siemens, for seventeen years a missionary in South America, who has recently opened up new fields in Hawaii, Syria, and Africa, was introduced. He drew vivid pictures of sordid conditions of people to whom he had ministered. Using as his text, "They need not go away; give ye them to eat," he challenged his audience to give their talents

to the Master that he might multiply them and feed the needy multitudes. Byron Leaser offered the closing prayer.

OPENING OF KINGSTON, FRIENDS CENTRE

Kingston Friends have been meeting for worship since October, 1945, in a building made available by Dorothea Simmons, but November 3 marked the official opening of this Centre in Jamaica. Mack and Amy Jones of Knoxville, Tennessee, are the new leaders of this work and are well fitted by training, experience and devotion. The other outstanding fact for Jamaica Friends was that this day marked the starting of a program of activities for the purpose of building up a Friends' group in the capitol and of extending Quaker service in Island affairs more widely. Many members of Friends Meetings in the country have come to this area for business or study and form a nucleus for a group with whom it is hoped to associate others who have expressed an interest in the Quaker way of life. In large measure the religious and social, as well as the business and political activities of Jamaica, are centered in Kingston—most organizations having their headquarters there. A Friends Centre there can serve as a connecting link between the outlying Friends' group and other persons or groups with common purposes.

Representatives of nearly all Friends Meetings in Jamaica, together with Kingston Quakers and non-Quakers, filled the meeting room at 11 Caledonia Avenue. The Centre is located in a section of the city called "Cross Roads," accessible from all directions, in a commodious two-story brick building facing Blue Mountains. In order to meet overhead expense, the first floor is rented out for office space at present. The secretaries will live upstairs and carry the activities on there until the program and support grows. Friends in Jamaica are grateful for the practical interest of the three Friends' organizations whose financial aid made possible this forward step, namely the American Friends Board of Missions, the American Friends Service Committee, and the Friends' Service Council of London. They are pleased to have a part in the first project undertaken jointly by these three groups.

SUNDAY SCHOOL LESSON

(Continued from Page 462)

such sureness of touch that our generation, caring more for the human spirit illumined by the divine than for mere doctrine, comes back again and again to read and to say to itself, "This is it." Only a life-time of humble devotion could have guided Paul so surely. Calculation

would give itself away; but nowhere is there a false ring in this letter. One thinks again of John Woolman addressing himself in his *Journal*, "Thou who sometimes travellest in the work of the ministry . . . it is good for thee to dwell deep that thou mayest feel and understand the spirits of people." Paul has dwelt deep and feels and understands Philemon and Onesimus.

But why slavery among Christians at all and why does the New Testament not denounce it as an institution, if not in this tactful, personal letter, then elsewhere? Search gives us several answers. For centuries, ancient civilization had had for its foundation slavery and slave labor. Sensitive minds were haunted by a sense of something wrong; yet how else, they thought, could the work get done, the cities be built, the ships be manned? It was a slavery based not on the "inferior race" idea of our own pre-Civil War days or of Hitler's enslavement of the Jews; but like the labor of prisoners of war illegally held today to work in France, Britain, and Russia, with our consent, it was slavery based on defeat and capture in war. "How else can we get our crops in?" asks Britain. "How else can we get our cities rebuilt?" ask the others. We may be able to understand better today than a few decades ago, the ancient mind.

We know, too, that the first Christians for a while looked almost daily for the return of Christ, therefore saw no occasion to change social institutions in this temporary world when the other world was so near. Yet they did, as we know, feel the transformation of love in their personal relations which included their attitude toward slaves. This attitude gave slaves new self-respect.

Yet inner equality before God, though for a while it seemed to say that outer inequality made no difference, nevertheless undermined slavery as an institution. "There is neither Jew nor Greek, there is neither slave nor free . . ." wrote Paul, "for you are all one in Christ Jesus." The growth and clarification of our conception of the fatherhood of God and the brotherhood of man, as yet far from complete and today seeming to have grown dim and uncertain again at least makes it impossible for us ever to return entirely to that ancient wrong.

Questions:

1. What are present-day forms of slavery?
2. Why could Paul enter understandingly into the problems of both the slave and the master?
3. Is it always wise to entirely overturn the social institutions of a given time?

CATHERINE BRUNER

CONFERENCE ON CHILDREN'S WORK

From Colorado and Maine, from New York and North Carolina, and from points in between, came Yearly Meeting Chairmen of Children's Work in Christian Education to a conference at Quaker Hill, October 25 to 27, at the invitation of the Children's Division of the Board on Christian Education of the Five Years Meeting. Those in attendance were Lucile Wood White, Baltimore Yearly Meeting; Edna Burkett and Ellen Reece, Indiana Yearly Meeting; Tirza Mealey, Iowa Yearly Meeting; Roxie Reeve, Nebraska Yearly Meeting; Evelyn Jones, New England Yearly Meeting; Helen Perry Dawson, New York Yearly Meeting; and Alice Hazard White, North Carolina Yearly Meeting.

It was held for one reason, among others, to try to determine what the responsibilities of that position really are and how they can be discharged. Ruth Shriver, until very recently Children's Director of Christian Education of the Church of the Brethren, Nellie H. Markle, Lillian W. Shepard, Lucile Thomas and Furnas Trueblood all gave of the benefits of their efforts in teaching, writing, home visitation, and field work. First, each chairman endeavored to sketch a picture of the work done in her Yearly Meeting and then all together tried to see what a good program of Christian Education for children is. These requirements were postulated: It must be interesting to children; it must enlist the interest and support of the parents; it must be based on an understanding of children, on a sound philosophy of religion and a sound educational philosophy. In order to carry out such a program, children's work needs to be dignified by its being given an adequate place in the total planning of the church and by its being given the best possible leadership—some one who will say, "This one thing I do," and will try to become artists in the job.

One session was given to the matter of cooperation with Quarterly Meeting chairmen and local Meeting workers, on one hand, and on the other hand, with wider groups—interdenominational councils, for instance. The reinforcement that church and home may give one another was considered in another session. The church has the opportunity to give an experience of corporate worship, and to back up its teaching with its living while the home can give the church its loyalty, by believing in it, by attending it, and by persuading others to go to church.

In keeping with the sound educational philosophy that expression must follow impression, the final session was largely taken up with the sharing of plans which are to be worked out back

home—plans to gain a sense of team work among those particularly interested in children's religious development, by means of conferences, news letters, visits, and by spreading the knowledge of the good literature and helps that are available.

The more important fruits of the conference are still to be realized but some very good ones were found in the inspiration gained by the fellowship of like-minded persons from East and West, North and South.

VESTA J. STANFIELD

"THE CALL" TO YOUNG FRIENDS

From all parts of the United States, from Canada, Jamaica, Cuba, Mexico, and we hope from Europe and other parts of the world, young Friends will gather at Earlham College campus, Richmond, Indiana, July 7-13, for the 1947 Young Friends Conference for the youth of all Yearly Meetings.

The war years prevented such large representation of young Friends from meeting together. The intervening years have brought new factors to face. An adequate pattern of thinking and acting for Quaker youth has to be clarified by young Friends themselves. The problems peculiar to our generation are both puzzling and challenging. How we, as young Quakers, propose to meet the spiritual and social demands of our day is more important to us than how others may think we should meet them.

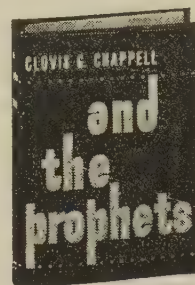
Many young Friends are earnestly searching for a clarification of their own minds, and for a way of life with a challenge sufficient to call for an absolute dedication. If this comes, we shall have to discover it from within our own souls, as God gives us vision.

Plan now to attend the 1947 Conference. Make it a first claim upon your time. Arrange vacations, work plans and finances to the end of spending the week of July 7-13 in Richmond. You will always be glad for having done so, if past experience is any criterion. If you want to be on the mailing list for information, send your name at once to the Conference Planning Committee, Young Friends Office, 101 South 8th Street, Richmond, Indiana. A preliminary flier, carrying the announcement, will soon be printed in large quantities.

FARMER NEEDED

There will be an opening at Quakerdale Farm for a young married farmer on March 1, to work with several others on the 600 acre farm. A salary of \$140 per month, plus bonus, modern home and produce is provided. Address enquiries to W. L. Tatum, New Providence, Iowa.

A Gift for the Minister



AND THE PROPHETS

Clovis G. Chappell

A book which makes the Old Testament prophets come alive. They are seen as men who might belong to our day as readily as to their own.\$1.75

THE MAKING OF A PREACHER

By W. M. Macgregor

A minister who had a remarkable ministry, a professor beloved by his students, a man who understood the spiritual struggles of others, William M. Macgregor was particularly qualified to discuss the making of a preacher\$1.00

MINISTERS MANUAL

Doran's 1947 Edition

A reference book crammed with such material as constitutes an invaluable source of suggestion, inspiration and guidance\$2.50

THE EMERGING REVIVAL

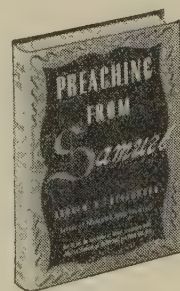
G. Ray Jordan

Dr. Jordan indicates many of the practical ways in which the revival will be manifested and emphasizes the fact that "applied Christianity is the only kind that counts." He urges Christians to remember that religion touches at all points of their lives.\$1.75

IN THE MINISTER'S WORKSHOP

By Halford E. Luccock

Suggestive treatment of subjects vital to the minister, habits of study, help from the unconscious, the use of the Bible, how to preach on contemporary themes, and many others.\$2.00



PREACHING FROM SAMUEL

Andrew W. Blackwood

Mining the rich preaching "metal" buried in the twin books of Samuel, a skilled teacher here applies this wealth of material to the urgent needs of today\$2.00

Friends Book & Supply House
101 South Eighth Street
Richmond, Indiana

NEW LONDON HUNDREDTH ANNIVERSARY

New London Monthly Meeting was "set-up" by Missesinewa Monthly Meeting and Northern (Fairmount) Quarterly Meeting on November 14, 1846. At that time two Preparative Meetings, Honey Creek and Poplar Grove, united in the request for the establishment of Honey Creek, later New London Monthly Meeting. The hundredth anniversary of that occasion was celebrated over the week-end of November 9 and 10, by New London Friends.

On "Seventh Day" evening, after a fitting introduction of the two days program by the pastor, Stacy Wesner, a pageant, written by Violet C. Kenworthy, was presented which depicted the earlier events as accurately as possible. The minutes of Missesinewa Monthly Meeting, of Northern Quarterly Meeting and those of the men's and women's Honey Creek Monthly Meeting were available, so the pageant material was nearly all taken word for word from these original documents.

Five Friends from Fairmount Quarterly Meeting were present to represent the committee sent one hundred years ago by Northern Quarterly Meeting to establish the new Monthly Meeting and one of them, acting as Clerk, read the original minutes.

There were four scenes—the establishment of the Monthly Meeting, a men's business meeting, a women's business meeting and a mid-week meeting at which a marriage ceremony took place. Forty-six took part in the pageant, all dressed as nearly as possible in old-time garments. Many of the women's garments were of ancient style. The bride wore a wedding bonnet and dress dating back at least a hundred years.

There was a definite effort made to keep the occasion as real and accurate as possible. Early in the program several minutes were spent in explaining the meaning and purpose of various Quaker terms and practices. It was emphasized that Friends conceived of Christianity as being a spiritual experience and a way of life, which, to them, was best expressed in the practice of real democracy. In their efforts to make that life real, Friends deported themselves in various ways, some of which were illustrated in the events of the evening. The large audience entered into the spirit of the occasion in an appreciative way, realizing that it was not put on as a "show" but intended to recreate the atmosphere of a vital Friends Meeting.

On Sunday morning Norval Webb, of Richmond, Indiana, the youngest of the five living ministers who grew up in the community, brought the message. The

other four ministers—Thomas Newlin, Cary G. Taylor, Lyman G. Cosand and Murray S. Kenworthy were present; also two former pastors, Austin Osborn and Frank Stafford, attended one or more of the meetings. On Sunday afternoon, after a bountiful noon-day meal served in the dining room, some time was spent reviewing the earlier years of the Meeting. This was followed by a devotional service led by Glenn Reece, superintendent of Western Yearly Meeting, with Milo Hinckle, pastor at Plainfield, Indiana, bringing the message on "Looking Forward."

A CENTURY OF GOODLY SERVICE

Editorial from Kokomo Tribune

"In quaint, picturesque and historic New London, seat of their sect in Howard county from early settlement days, members of the Society of Friends have just celebrated the centenary of their church. With fine reverence, with justifiable pride, with dutiful devotion to the gentle, kindly, comforting and uplifting faith of their fathers, the present generation of New London Friends, took fitting recognition over the week-end of their organization's one hundred years of unremitting, inspiring, and constructive service in the Master's Vineyard.

"It was done most becomingly, with the unflinching dignity for which the occasion called; without ostentation, yet with impressive elaboration; with humility of spirit and loftiness of purpose. It engaged the fancy to be sure, yet it had a quality that spoke straight to the heart. It embodied something of both simplicity and stateliness—something of unusual goodness, something of soul-lit loveliness.

"Splendidly honorable and magnificently helpful has been the part New London's Quakers have played in Howard County history. Theirs is a community that has deserved the recognition it has received in story and song. Its people have striven nobly and achieved worthily. Their contribution to character building has not been exceeded, their number considered, by any other group in the County. What has been the source of the goodly record? Who will say it has not been the church, the 100th anniversary of which has just been celebrated?

Aye, that Quaker meetinghouse, in its pleasant grove, beside the refreshing waters of the unflinching Quaker spring, has been the fountainhead from which has sprung much of what has been finest and best in Howard County for one hundred years. New London, the rest of the County, in unfeigned admiration and in sincere appreciation, salutes you."

KANSAS YEARLY MEETING

The seventy-fifth annual session of Kansas Yearly Meeting was held in Wichita, October 14-20. Many visitors were present from other Yearly Meetings. Of special interest were the messages of Perry Hayden, a member of Ohio Yearly Meeting, who recounted his experiments in raising wheat for the work of Christ's Kingdom.

"Kansas Yearly Meeting in Panorama," presented by the Anniversary Committee, was very much appreciated by a capacity audience of more than a thousand. One hundred and thirty persons, including many elderly Friends participated. Specially helpful was the delegation from Indiana Yearly Meeting who represented in the pageant the special committee from Indiana Yearly Meeting who came to set up Kansas Yearly Meeting seventy-five years ago. Those delegates, specially appointed, were Logan W. Smith, Murray S. Kenworthy, Lan Winslow, Homer G. Biddlecum and Norval Webb.

The pageant was written by Vera J. Casado, with the cooperation of the Anniversary Committee, and was produced under the direction of Lloyd S. Jones, head of the Department of Speech and Dramatic Arts of Friends University. The anniversary celebration was greatly enhanced by the fine collection of pictures of Friends of years gone by, Friends' academies, and many relics of historical value. This was the work of Bertha Stubbs Sumpter.

The Yearly Meeting accepted with regrets the resignation of Bert C. Wells from the many posts of responsibility which he has carried faithfully for many years. The following new members were named to Friends University Board: Lela Elliott Gordon, Frank Davies, Plez Clark, and Lester Mardock, the latter being named vice president upon reorganization of the Board. Frank Davies was named evangelistic superintendent, replacing Richard Wiles. He had previously served as assistant Yearly Meeting superintendent and as general evangelistic superintendent.

Other visiting Friends, besides the Indiana delegation named above, included: Belle Roofing, Lula Bailey Payne, Mr. and Mrs. Oliver Moore, and Mr. and Mrs. William Newman of California Yearly Meeting; Dean Gregory and Richard Newby of Iowa Yearly Meeting; Oscar and Lela Battin and Howard McKinney and wife of Nebraska Yearly Meeting; Howard Moore of Adrian, Michigan; Edward Escolmb of Tecumseh, Michigan; and Homer Morris, representative of the Service Committee.

Men cannot be self-governed unless they are self-disciplined.

QUAKERDOM AT LARGE

Word comes through a report from Ermin and Ruth Perisho that their work among the Indians has been limited because of a number of cases of polio.

* * * *

John W. Beamish of College Park Meeting, San Jose, California, was a visitor at the Central Offices en route east to Philadelphia. Upon his return to California, he will work on his concern for an old people's home in California.

* * * *

Robert B. Shattuck, who served as Secretary to the Board on Peace of the Five Years Meeting during the past year, has accepted appointment to the pastorate of Pasadena Friends Meeting in California. He previously served in California Yearly Meeting.

* * * *

John Harvey Furbay, former instructor at Mills College, Oakland, California, and brother of James Furbay, is now educational director of the Trans World Airlines. Last summer he organized a traveling seminar of Columbia University students who went to Ireland. He promotes a program of world friendship through visitation.

* * * *

Independent Friends Meeting of Indianapolis have issued a news letter, containing personal items about its scattered membership, gathered from letters, which were read at their annual meeting. They meet the first Saturday night of the month for a business session which follows a simple meal. Two evenings during the month, meetings are held for the reading of inspirational literature. They have been active in relief work.

* * * *

Fred and Alta Hoyt, home from the Kenya, East African, mission field, write from Lansing Michigan, that they expect soon to drive south, stopping in Iowa to tell Friends more of the work in Kenya. They have with them a projector and slides of their own pictures, and will be glad to stop in Meetings en route to Friendswood, Texas. They will be in Marshalltown, Iowa, on December 7, and will go later to California by the southern route, returning to the middle states in early spring.

* * * *

On November 6, over two hundred members of University Friends Meeting held a basket dinner in the church dining room to celebrate their freedom from indebtedness. A history of the setting up of the Meeting, in 1899, shortly after David and Anna Davis presented the college building to the Yearly Meeting,

was read by Carl H. Davis. In 1926, a separate meetinghouse was built. At the close of the business session the lights were turned out and the mortgage papers burned. University Friends Meeting has grown numerically and spiritually under the ministry of Herbert Huffman, Sr., Charles O. Whitely, Robert E. Cope, and Charles A. Lampman, the present pastor.

* * * *

Oberlin Monthly Meeting reports that eighty-one per cent of the student body of the College voted for the "Share the Meal Plan." The Meeting engaged in an educational campaign prior to the voting. The cereal and clothing projects of the AFSC were presented in glass display cases in two of the principal buildings. An open forum and special chapel meeting were held, when three staff members recently in Europe presented the need from different angles—one having been a Red Cross worker, another a member of the World Council of Churches working out of Geneva, and another a U.N.R.R.A. worker. Through articles in the *Review*, student paper, AFSC work and needs were presented and questions were answered. In one dormitory, where the cereal exhibited was later served for breakfast, the vote for the plan was almost unanimous.

The plan, if acceptable to the dietitians, will pay ten cents per student from each Tuesday's evening meal and a fund of more than five thousand dollars will be realized for the Service Committee. In past years over \$10,000 has been sent the Service Committee. A consolidated Relief Drive planned for December 3, with a goal of \$15,000, is to be used for unrestricted relief. The group is meeting once a week for discussion and sewing on donated clothing. Worship service is held at eleven o'clock on First Day at Sturges Hall on the campus.

NEWS OF OUR MEETINGS

Narragansett Quarterly Meeting recently went into a retreat for a full week-end—Friday evening to Sunday noon. Much of the time was spent in silence with brief interruptions when Howard Brinton gave appropriate readings. Arrangements are in hand for other Quarterly Meetings to hold such conferences.

* * * *

Under the leadership of the pastor, Charles Pearson and his wife, Cedar Creek Friends, near Mt. Pleasant, Iowa, held special week-end evangelistic services from October 31 to November 3. Richard Newby spoke each evening and

on Sunday morning, emphasizing the Christian walk as set forth in Paul's letter to the Ephesians. Community visiting was carried out and the services were helpful and inspirational.

* * * *

Two weeks of special meetings have just closed at Friendsville, Tennessee, Meeting. The pastor, Calvin A. Gregory, brought the messages and Lillian Hayes Peters was the song leader. The sermons were heart-searching and helpful and many were strengthened in their spiritual life. Adam Flatter spent the week-end at Friendsville. His contact with students and the pictures shown on Africa and on Public Morals were most helpful.

* * * *

Montclair, New Jersey, Meeting held a forum on November 3, with Seal Thompson, retired professor of Biblical Literature of Wellesley College, as speaker. The evening was devoted to Isaiah, whom she spoke of as the Milton of the Biblical ages. In presenting the Bible as the bulwark of Christian education, she left with her hearers a new note of sensitivity, understanding, and consciousness of the magnificent interpretation possible under a great teacher.

* * * *

On October 20, East Whittier Friends had as their speaker Merny Savaker, Friends' Central American missionary, home on furlough. Word was received of the safe arrival of Delos Westbrook and family at Kotzebue, Alaska, following a trip by automobile and plane. Good results followed a seven weeks worship and church attendance crusade begun on October 13. An all-church Hallowe'en party was sponsored by the Youth Activities Committee on October 31, which featured a children's costume parade, games, hayrides—fun for all age groups. One of East Whittier's members, Richard M. Nixon, son of Frank and Hannah Milhous Nixon, was elected to Congress from the 12th District, succeeding Jerry Voorhis. He is a graduate of Whittier High School and College, and Duke University.

* * * *

First Friends of Marion, Indiana, have enjoyed some fine services during the fall. D. Elton Trueblood was the Rally Day speaker. The annual "World Citizenship Study" began on October 17, to continue through November 24. Principal speakers for these services have been Thomas E. Jones, president of Earlham College; Robert Jones of Muncie; John Compton of Wabash; Edward Ransome of Sheridan and Delmar Mock of Jones-

boro. On Sunday evening, the picture, "God of Creation," supplied by the Moody Bible Institute, was shown. Church night Monthly Meetings have been resumed for the winter, with a speaker and special music following the carry-in dinner. The regular business session is then held. A Thanksgiving service was planned for Thanksgiving morning, with Murray C. Johnson, the pastor, speaking. Mid-week prayer service has been drawing interest.

* * * *

Des Moines Friends were well represented at the mid-western meeting of the AFSC recently in Chicago. Those attending were: Jay and Ruth Newlin, Minnie Zelliott, Elva Rosburg, Cornell Hewson, Everett Davis, and George Willoughby. On the evening of November 3, they brought reports to a special meeting held at First Friends in Des Moines. Young Friends in Des Moines held a young people's rally one Sunday evening in October. Gertrude Reid, of the City Department of Recreation, and now a member of First Friends, led in an hour of games. Allen Treadway, president, introduced the officers and program for the coming year. And at a general meeting, to which old and young were invited, a feature movie was shown, *Who Is My Neighbor?* This was followed by a discussion led by E. Raymond Wilson who was in Des Moines for the day.

* * * *

Oskaloosa Quarterly Meeting was held at Grinnell, Iowa, on November 2. Beginning with the Meeting on Ministry and Oversight, interesting and helpful sessions continued throughout the day. Esther Figgins, pastor at Albia, gave the devotions at the first meeting, speaking on the call of the Christian to bring others to Christ. At the eleven o'clock hour William Murphy, who is assisting in evangelistic meetings in Grinnell, spoke on the theme, "Have Faith in God."

Following a bountiful noon meal, the Woman's Missionary Union held their meeting, when Athena Mortimer spoke on "Consecration." In the afternoon business session, Charles Beals presented the Yearly Meeting budget. Officers of the newly organized Men's Extension Movement of Iowa and the Yearly Meeting superintendent met with a group of Grinnell men on Sunday afternoon as a continuation of the Quarterly Meeting. The project of acquiring and equipping a summer vacation camp, proposed by the Yearly Meeting group, was presented. The young people held an interesting session also on Sunday afternoon.

* * * *

Minneapolis Monthly Meeting held their annual All Friends Day on November 3, a custom begun thirty years ago during the pastorate of Samuel Haworth. Invitations were sent to all those who

had had some connection with Friends in the surrounding territory, or who had expressed a wish to visit a Friends Meeting, and the attendance was very good. The appearance of the church is greatly improved by the painting of the walls of the auditorium and Sunday school rooms. A stoker has also been installed. The men of the church have met twice in a down-town cafeteria, with the idea of organizing a men's group or club, and officers have been elected, with Lowell Wood as president. Their first project is to make repairs on the church. A room is being partitioned off in the basement for use as an additional Sunday school room. Relief sewing is carried on by the ladies and several boxes a month have been sent out. The November meeting of the missionary society was to be an open meeting for all families. Charles Beals, superintendent of Iowa Yearly Meeting, was to be the speaker. Walter Wilson is pastor of Minneapolis Friends.

* * * *

Antioch Chapel Friends meetinghouse near Van Wert, Ohio, has had improvements made recently. Its attractiveness has been enhanced by re-papering, and a new oil-burning furnace has been installed. Funds in the amount of fourteen hundred dollars were on hand before the work began. A junior choir of some twenty children has been loyally helping in the worship services on Sunday mornings. The Sunshine Class, composed of the younger married people, presented a coat and hat rack to the church and banisters for the steps. Once a month the Sunday school offering is sent to the Service Committee. The older people's class is supporting the work both financially and spiritually. Rally Day and home coming were observed on October 6, with a banner attendance of eighty at the Sunday school, closing the observance of Christian Education Week. Logan W. Smith, executive secretary of Indiana

Yearly Meeting, and former pastor, was the speaker at both morning and afternoon services, bringing challenging messages. Theodore and Estella Foxworthy have been serving the Antioch Meeting as pastors since the first Sunday in April.

* * * *

Newly decorated walls, refinished floors and new aisle and pulpit carpet, together with other improvements, have given the Amboy, Indiana, Friends meetinghouse a most attractive interior. A rededication service was conducted by the pastor, Isaac Harris, on October 27, assisted by members of the congregation. Included was a memorial for the late William T. Outland, by whose will a large farm was left to the Meeting, proceeds to be divided between missions and local work. The cost of the improvements was over subscribed. Rally Day and home coming, on November 3, followed an every member visitation planned by the Christian Education Committee. The message at the morning service was given by Logan Smith, executive secretary of Indiana Yearly Meeting. Following a basket dinner, Alice Larrison read a poem she had written for the occasion and Dr. Emmett B. Lamb of Indianapolis spoke on behalf of former and non-resident members. Milo Hinckle, whom Amboy claims as one of its own, spoke on the importance of loyalty of church members. He emphasized that the only real dedication is that of the members to Christ and his service.

* * * *

New England Friends are enjoying a series of one-day conferences in Quarterly Meeting areas. In past years, particularly before the war, Yearly Meeting worker's conferences were held at least once a year. It appears more difficult for Friends to leave their duties in these days so the idea of a Quarterly Meeting conference was conceived. On November 1, Sandwich Quarterly Meeting Friends gathered in Allens Neck meetinghouse. Following registration, a meeting for worship was held, with Russell Brooks speaking later on the new Discipline, *Faith and Practice*, which was followed by a conference on the subject. Seventy-six persons enjoyed a chicken pie supper of which the young Friends had charge. James Coney led the group in community singing at 7:15. Leslie H. Barrett spoke on the American Friends Peace Action Committee, which is doing such good work in New England, and Harold Chance addressed the group on the "Significance of the Society of Friends for These Times." This was followed by a lively discussion. Everett W. Chapman, chairman of the Yearly Meeting Extension Committee, was chairman for the day and John C. Gatchell was the accompanist on the piano.

NEW PUBLICATION

About December first, THE AMERICAN FRIEND plans to publish the first *ANTHOLOGY OF FRIENDLY VERSE*—a booklet of selected poetry from the pages of THE AMERICAN FRIEND. It will feature the best poetry published from June, 1945, to June, 1946, as selected by Elizabeth H. Emerson of Las Vegas, New Mexico, and Professor Philip W. Furnas, head of the English Department of Guilford College. This attractively bound brochure will be a graceful gift, and a personal treasury of fine poetry. It seeks to incite a renaissance of that spirit of poetry which has long distinguished the Society of Friends. The price will be twenty-five cents a copy.

Order from Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

ON THE HORIZON

Protestant churches in America shipped more than 10,600,000 pounds of relief goods to Europe and Asia during the one-year period ending in September, it was announced by Vinton E. Ziegler, executive secretary for the material aid program of Church World Service.

* * * *

The Tulsa Council of Church Women in a letter to the *Tulsa World* called upon the paper to place more emphasis on "the inspiring things which occur in daily life" and deplored the "present-day tendency of nearly all newspapers to feature the sensational, the cheap, the sordid in life."

* * * *

Local Protestant and Roman Catholic churchmen are seeking to avert the deportation of forty-seven Estonian refugees who arrived in Miami, Florida, in three small fishing boats after sailing the Atlantic. Immigration authorities have ordered their deportation, and they have been offered colonization facilities in Cuba, but they wish to remain in the United States.

* * * *

Charles Walker, college secretary in the Ohio area, of the AFSC, attended, on October 12th, a retreat for the YMCA/YWCA cabinets of the University of Cincinnati, Western College and Miami University, and he then visited the colleges. He says: "One of the biggest surprises of the trip was the depth to which the pessimism and frustration has gone. People who would ordinarily be spark plugs of energy simply radiate despair. In the discussion one girl said, 'I'd do almost anything to get some kind of certainty back into my life.' Since most of the participants were already overworked in activities on the campus, they particularly wanted a meditation group."

* * * *

Dr. Thomas E. Jones, president of Earlham, revealed at the meeting in Richmond, Indiana, that plans are under way for establishing an internship at Earlham where groups of students, under supervision of the faculty, would do community social work for which they would receive academic credit. Delegates to the conference were told that \$7,000 has been received for the construction of a meetinghouse on the Earlham campus.

* * * *

A request that the federal government modify present restrictions on church construction was made by the American Lutheran Church at its convention at Appleton, Wisconsin. The resolution pointed out that new communities are being built without churches, and that many present church buildings are inadequate or in need of extensive improve-

ments. It was stressed that the church is regarded by the Federal Bureau of Investigation and others as "the main force in society to counteract the increase in crime, particularly by those under 21 years of age." * * * *

Forty-eight students from eighteen nations, including Germany, have enrolled for the first term of the Ecumenical Institute which will open October 5, it was announced in Geneva, by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. The laymen's training center was established at Cernigny, near Geneva, last summer with part of a one million dollar gift from John D. Rockefeller, Jr.

The student body comprises ten Christian young people from Germany, seven from Holland, five from Great Britain, three each from Norway, France, and Czechoslovakia, with others from the United States, Argentina, Sweden, Italy, Hungary, Switzerland, South Africa, Belgium, Finland, Poland and Russia. The single Russian student is a member of the Russian Orthodox community in Paris. According to Institute officials, enrollees have been chosen on the basis of unusual war-time experiences. Six were members of underground resistance movements during the war, five were

prisoners of war, two were inmates of Nazi concentration camps. The group, a third of which are women, includes seven teachers, five business men, and three journalists. Among them are also social workers, a publisher, a civil servant, an agricultural expert, and a biologist.

CONTRIBUTORS

KENNETH E. BOULDING — Professor Economics at McGill University, Montreal, Canada.

CATHERINE BRUNER—Member of West Newton Meeting, Western Yearly Meeting, R. R. 7, Indianapolis, Indiana.

KATHRYN COULTER—421 College Avenue, Richmond, Indiana.

GORMAN Y. DOUBLEDAY — Minister, Friends Memorial Church, Fulton at Channing Way, Berkeley 4, California.

MAE WINKLER GOODMAN — 17630 Lombard Boulevard, Cleveland, Ohio.

MILTON H. HADLEY—Chairman Social Order Committee, R. R. 4, High Point, North Carolina.

DONNA J. HARKNESS—1119 Big Four Building G., 230 East 9th Street, Cincinnati, Ohio.

ARDIS MITCHENER—Member of Montclair Monthly Meeting, New York Yearly Meeting, 289 Park Street, Montclair, New Jersey.

ELBERT RUSSELL — Head of Department of Religion, Guilford, College, North Carolina.



A \$2.00



Christmas Question

How can a single \$2.00 gift subscription to THE AMERICAN FRIEND be multiplied into twenty-eight gifts?

- Your friend will receive the AMERICAN FRIEND for one year—twenty-six significant issues! (A card will be sent before Christmas announcing your gift.)
- You will receive free of charge a copy of "Quaker Meditation, I. or II."—your choice.
- Your church paper will benefit also. Each new subscription is one step nearer a self sustaining basis for THE AMERICAN FRIEND.

Address: THE AMERICAN FRIEND

Circulation Manager

101 South 8th Street, Richmond, Indiana

H. Smuck

SUNDAY AFTERNOON YOUTH CONFERENCES

The pastors and a few other concerned Friends of the Poughkeepsie area met in the home of Truman and Justine Whitaker to plan a conference of the young people of the surrounding Friends' Meetings. Finding no week-end that suited all concerned, they decided to try a series of Sunday afternoon conferences, one in each neighborhood.

The young people met for the first of these occasions on the Oakwood campus at four o'clock on the afternoon of September eighth. The theme, "The Long View and the Next Step," was introduced by college-age young Friends. On the next Sunday afternoon, the high-school age young Friends presented a continuation of the discussion at Clinton Corners. The series was summed up on the third Sunday at Clintondale by a discussion of the individual's responsibility in a democracy. Each session included an afternoon meeting, a play period, supper, verses and a short evening meeting.

Many have expressed the need of our young people getting acquainted with others who seek to know and live the Quaker way of life. It is difficult to evaluate the fellowship of these short conferences, but a spontaneous request that Cornwall and Nine Partners Quarterly Meetings join, and the attendance of several young folk coming by car from Glens Falls, one hundred and twenty-five miles away, are expressions of the desire for such group fellowship.

For those who feel the need for Young Friends Conferences, and particularly for rural areas where it is difficult for young people to leave home except for short periods, we recommend a similar series of short conferences in which older Friends may help provide opportunities for the growth and strengthening of our Society.

ALFRED AND ENOLA HENDERSON

A university for non-Europeans will be established at Pretoria, South Africa, by the Dutch Reformed Church. The institution is considered important not only for education in the usual sense, but also as a means of developing the whole native population within its sphere of influence, through adult education. By a system of after-care, each student who graduates, according to *Race Relations News*, will be placed in a suitable position among his own people.

Worldover Press

BIRTHS

COPE—To Dale and Jean Cope, a son, James Paul, on October 23, at Kellogg, Iowa.

ENGAGEMENT

Harry and Alice Burgess of Chatham, New Jersey, announce the engagement

of their daughter, Mary Alice, to Purnell Benson, a member of 57th Street Meeting, Chicago. Both are working in peace education with the Service Committee.

MARRIAGES

CONAWAY-CONRAD—Marjorie Conrad, daughter of Rolland and Helen Jenks Conrad of Earlham, Iowa, to Richard Conaway, son of Ray and Louise Conaway, of Adel, Iowa, on October 6, at the Friends meetinghouse in Earlham, Iowa, with Ben Harris officiating.

HUGHN-THOMAS — Carolyn Thomas, daughter of Wayne and Carol Hoskins Thomas of Earlham, Iowa, to James G. Hughn, son of Mr. and Mrs. Gilbert G. Hughn, of Dayton, Iowa, on October 20, at the Friends meetinghouse in Earlham, using the modified Quaker service, with James Furbay of Des Moines officiating.

RATCLIFF-JONES — Eleanora Jones, daughter of Mr. and Mrs. Martin Jones of Richland, Iowa, to Rayford Ratcliff, son of Mr. and Mrs. Harold Ratcliff of Lynnville, Iowa, on October 12, in the Friends meetinghouse at Richland, with Gerald Dillon officiating.

DEATHS

PARR—Ida Belle Parr at Sheridan, Indiana, on October 30, aged seventy-five years. She was the daughter of Benjamin and Margaret Davis Sutton. She was united in marriage to James Addison Parr, a minister of the gospel. She is survived by the husband, a daughter, Lola Goins of Westfield, Indiana, and a son, Carl Parr, of Indianapolis. Services were conducted at the home by Burnie Cook.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

MARTIN ZARINS

(24) Schleswig - Schloss - Gottorp
Lattenlager - British Zone
Germany

In the near future books and magazines will be available. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

THE WHITTIER

A convenient meeting place
A delightful eating place
In center Philadelphia

EVAN B. WHITACRE, *Manager*
15th and Cherry Streets
Philadelphia 2, Pennsylvania
RI 6-5850

STABILITY - SAFETY - SECURITY



PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

We cannot say that a child's entire character is formed during his school days, but we can say that school-days profoundly influence all the days that come after. Every influence that plays upon a child is important, but companions, physical surroundings, intellectual and spiritual stimuli are paramount.

Westtown recognizes the importance of all these aspects of personality development.

For information write

JAMES F. WALKER, *Principal* Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman V. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at

221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUNset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a. m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD

101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board

James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board

Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay Des Moines, Iowa
Dorothy Lloyd Gilbert Guilford College,
North Carolina

Ashton M. Otis Whittier, California

Subscription Price \$2.00 per Year

Three Years \$5.00

Single Copies, 10 Cents

Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND

Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

EDITOR, AMERICAN FRIEND

Richmond, Indiana

GEORGE SCHOOL

Religion
in Education

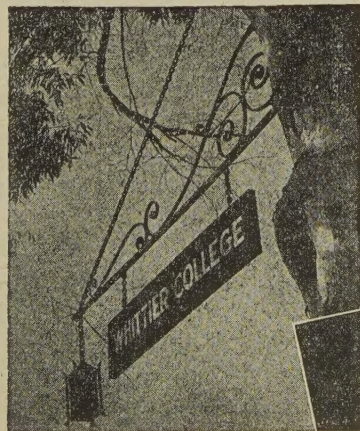
|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

"It can be safely said that in spite of the secular trend of the day, schools occupy a place of strategic importance for impressing upon youthful minds the truth that religion is the one real source of modern culture." (From the Faculty Report on the Religious Program)

One of the largest groups of Young Friends in the world lives at George School.

For a catalogue and application blanks address

GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

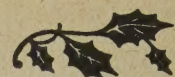
Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California



Gifts With A Purpose



Books With Religious Value



WILLIAM PENN, FRIENDLY BOY

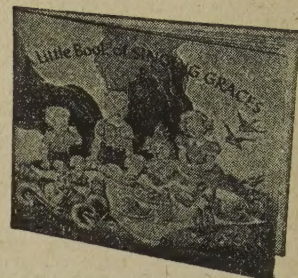
By Miriam E. Mason

In the history books you'll see pictures of William Penn as a big stout man in a broad rimmed hat. But here you will find him a child like you, a real boy who loves to run races and hunt walnuts.\$1.50

A LITTLE BOOK OF SINGING GRACES

Collected by Jeanette P. Brown

Contains music and words for mealtime which are simple enough for children yet may be shared by the family.....\$.50



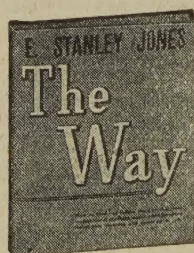
- Two is a Team, by Beim, Lorraine and Jerrold.....\$1.75
 This is God's World, by Niedermeyer, Mabel..... 1.00
 Tell Me About the Bible, by Jones, Mary Alice..... 2.00
 Tell Me About God, by Jones, Mary Alice..... 2.00
 Tell Me About Jesus, by Jones, Mary Alice..... 2.00

- Once There Was a Little Boy, by Kunhardt, Dorothy.. 2.50
 Beggar Boy of Galilee, by Lau, Josephine S..... 2.00
 Small Rain, by Jones, Jessie Orton..... 2.00
 Just Like Me, by MacKay, Ruth..... .50
 Bright April, by Angeli, Marguerite de..... 2.50



The "Musts" for Every Library

- The Predicament of Modern Man,
 by Trueblood, D. Elton.....\$1.00
 Foundations for Reconstruction,
 by Trueblood, D. Elton..... 1.00
 The Daily Companion,
 by Moffatt, James..... 1.50
 Tale of the Twain,
 by Constantion, Sam Jr....2.50
 The Story of the Bible,
 by Bowie, Walter R..... 1.95
 How to Read the Bible,
 by Goodspeed, Edgar J.... 2.50
 Together, by Clark, Glenn..... 1.00
 A Christian Global Strategy, by Van Kirk, Walter W. 2.00
 A Guide to True Peace, by Brinton, Howard..... 1.00
 On Beginning from Within, by Steere, Douglas V.... 1.50
 The Bible and the Common Reader, by Chase, Mary E. 2.50
 A Testament of Devotion, by Kelly, Thomas R..... 1.00
 Whose Leaf Shall Not Withier, by Lichliter, James M. 1.50
 The Christian Pattern, by Tigner, Hugh S..... 1.50
 The Friendly Persuasion, by West, Jessamyn..... 2.50
 Say Yes to the Light, by Hunter, Allan A..... 1.50
 Christ the Lord, by Knox, John..... 1.75



THE WAY

By E. Stanley Jones

Written in the mature years of this world-famed Christian personality, it offers a positive solution for mental and spiritual confusion.\$1.00

- Penn, by Gray, Elizabeth.....\$2.50
 History of Quakerism,
 by Russell, Elbert..... 3.50
 13 Against the Odds,
 by Embree, Edwin A..... 2.75
 George Washington Carver,
 by Holt, Rackham..... 3.00
 Eternal Gospel,
 by Heard, Gerald..... 2.00
 The Will of God for These Days,
 by Page, Kirby..... 1.00
 The Radiant Life,
 by Jones, Rufus M..... 2.00
 What Jesus Was Like, by Thomas, Ernest G..... 2.00
 The Faith and Practice of the Quakers,
 by Jones, Rufus M..... 2.00
 Stories of Hebrew Heroes, by Jones, Rufus..... 1.00

FOUNDATIONS FOR RECONSTRUCTION

By D. Elton Trueblood

"A timely and striking message for this time of crisis. No one else in recent years has made use of the Ten Commandments so effectively. This book is a down-right moral and spiritual challenge."—Rufus Jones.\$1.00

THE ART OF COUNSELING

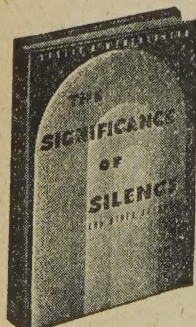
By Rollo May

A most readable book on the art of psychological counseling that recognizes the value of the spiritual. Recommended by and for lay readers, ministers, church workers, social workers, and personnel workers.\$2.00

THE SIGNIFICANCE OF SILENCE

By Leslie D. Weatherhead

Designed to meet the problems of a spiritually bewildered world, these twenty-two sermons succeed in giving a modern application to the age-old truths of Christianity.\$2.00



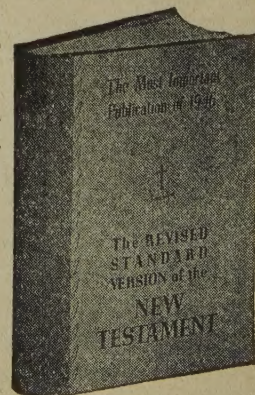
BIBLES AND TESTAMENTS

Cambridge, Oxford, Nelson, World

Bibles from which to make selections for gifts, varying prices to suit your ability to pay.

REVISED STANDARD VERSION OF THE NEW TESTAMENT

A shipment of 100 copies of this popular revision of the New Testament has just been received. ..\$2.00



FRIENDS BOOK & SUPPLY HOUSE, 101 South 8th St., Richmond, Ind.